Some small history of Rwandans moving to Uganda:

Among the Rwandans who came to Uganda, around a third were the descendants of Kinyarwanda-speaking people who just happened to be living inside what became Uganda when its boundaries were finalized in the early twentieth century: a classic example of clumsy colonial map-drawing ignoring realities on the ground. Most of this group of "true Ugandans," as they were labbeled, were Hutus who started out as farmers but moved to Kampala when land became scarce, working in Mulago Hospital or for the city council. The Tutsis among them, in contrast, tended to remain in Ankole, employed as cattle keepers.

Half were economic migrants, descendants of Rwandans who had moved across the border between 1920 and 1960 in search of a better life. During those decades, sleeping sickness and warfare caused a drop in Uganda's population, and Baganda landowners struggled to find workers for their plantations. The pay and conditions they offered were far preferable to draconian forced labor in Ruanda-Urundi under the Belgians, and Hutus and Tutsis flooded into central Uganda to pick cotton, cut sugar cane, and graze cattle. There many assimilated, taking on local names and customs to the point where they could barely be distinguished from the Baganda.

The remaining 15 percent of Uganda's Banyarwanda were refugees fleeing Muyaga, and this group came from only one community: the Tutsis. From 1959 to 1964, the UNHCR estimated, 40 to 70 percent of Rwanda's Tutsis walked out of a country where they were no longer welcome. Between 50,000 and 70,000 of them crossed into Uganda.

It was a march seared into the memory of both those who took part in it and those who watched in bemusement. There was a s3xual ingredient to the humiliation. Tutsi women are famous for their beauty, and as the human caravan crossed the border, Ugandan men lined the road to weigh up which women they would claim. Many of the women had once belonged to the royal household, but now they were in no position to negotiate terms, so dowries were low. Some Tutsi wives, deciding that s3x was now their only survival strategy, camouflaged their husbands as "brothers" and "cousins," becoming suddenly single and available again.

Some of the refugees were prosperous enough to buy land and resettle, blurring into the local population-a process made easier by local Banyankole families who opened their homes to the despairing new arrivals. But the majority poured into refugee camps and settlements in western Uganda: there would be eight in all.

It was this community of "fifty-niners" that would play a small but key role when Museveni came to challenge the Ugandan government of the day. For the toddlers carried into Uganda on their grim-faced, exhausted mothers' backs included the two-year-old Paul Kagame and three-year-old Fred Rwigyema, who would both be taken under Museveni's wing.

Muyaga : The Rwandan Revolution, also known as the Hutu Revolution, Social Revolution, or Wind of Destruction was a period of ethnic violence in Rwanda from 1959 to 1961 between the Hutu and the Tutsi, two of the three ethnic groups in Rwanda. The revolution saw the country transition from a Tutsi monarchy under Belgian colonial authority to an independent Hutu-dominated republic.

The revolution began in November 1959, with a series of riots and arson attacks on Tutsi homes following an attack on one of the few Hutu sub-chiefs by Tutsi extremists.